

A  
L E T T E R

TO THE STUDENTS IN DIVINITY  
IN THE DIOCESE OF CHESTER;

OCCASIONED BY A LATE PUBLICATION OF  
"A LIST OF BOOKS," WITH "A PREFACE,"  
BY THE BISHOP OF CHESTER:

AND INTENDED AS  
A SUPPLEMENT TO THAT WORK.

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TO THE STUDENTS IN DIVINITY  
IN THE DIOCESE OF CHESTER.

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GENTLEMEN,

THE bishop of your diocese has very lately presented you with so partial and at the same time so crude "a list of books intended for the use of the younger clergy, and other students in divinity," that I blush for the imposition designed against your reasoning faculty, and against that liberty, wherewith Christ hath made you free. I feel for that ostentatious parade and vanity which are displayed in compounding and administering an opiate, that is calculated to cloud your understanding, and lay the rising vigour of ingenuous minds into an ignoble and dangerous rest. The candor and modesty of the bishop, wherever it can be discovered, ought neither to be repressed nor concealed: he confesses that he would be understood to recommend a part of so great a variety of books "rather from a general examination than an accurate study of them."

His lordship's preface deserves your attention, and we will, with your leave, go over it together. We will not stay to inquire into the extent of "his own personal knowledge

\* Preface to "*List of Books*," p. 7.



knowledge and reading," tho' we may observe, by the way, that his "reading" is not inconsiderable, if he hath read half the books he recommends to you ; and even admitting that to be the case, his "knowledge" appears to be such, as to admit of considerable allowance for the little improvement he hath made, or leaves us to presume that he benefited by the advice of Solomon--*he that increaseth knowledge, increaseth sorrow.* (Eccles. i. 18.)

It seems not to have been the intention of our right reverend father to instruct the student until after he had entered on his noviciate, His "list was intended for their "use chiefly, who, upon conviction already formed, (which by the way, implies such a knowledge of the subject, as renders all further instruction from his lordship needless,) "have engaged, or are desirous to engage themselves, to "preach the faith and discipline of the church of England "against all opposers."—Thus the bishop renounces the character of the recruiting officer, who beats up for volunteers, or occasionally overreaches an honest rustic ; but confines himself to the duties of adjutant of the regiment, and by proper discipline hopes to prevent desertion.

In the estimation of the bishop it is a great recommendation of his list, that there are few, if any places, in which "the shops will not afford some of the books ranged under "each head," (p. 3.)—And he afterwards says, "It has likewise been his wish, if it may be, to rescue from neglect "some books of prime merit in point of argument and erudition ; a neglect, to which the cheapness of them now in no "small degree contributes." (p. 4.)—This recommendation of our respective lists, and this design in the publication of them, we enjoy in common. Through the stifling systems of some of his lordship's brethren, in which, by the bye, they are wiser in their generation, than others who provoke or resist



resist discussion, the new Testament itself is a book neglected, as being unfriendly to system-mongers, although it be confessedly the only guide, which an honest man, who is seriously desirous of finding his way, would consult and follow.

The bishop, with more of the wisdom of the serpent than the innocency of the dove, made it (as he avows) "his principal object to select such books only as were most obviously employed in maintaining the fundamental doctrines of our faith, and in vindicating and illustrating the articles, rites, and ceremonies of the church of England, avoiding carefully such as avowedly controverted those doctrines, rites, and ceremonies, or indirectly opposed them." (p. 4.)—A more impartial adviser would have recommended it to you to have inquired and examined, before you determined; instead of taking advantage of an early and premature determination, and leaving you to make your inquiry and examination afterwards. At least his lordship's proceedings in theology would be reprobated by the practitioners of law in Westminster Hall, for this were to hear the defendant's answer to the charge of the plaintiff, before the plaintiff has been heard for himself.

From an apprehension that we should mistake his design, his lordship again repeats it that "his design was not to produce, or procure a profession of faith; but to put into the hands of those, who have already formed their judgment, such authors as would best enable them so to explain and defend the reasonableness and certainty of that profession, as becomes those, who undertake to be teachers in religion." (p. 6 and 7.) The good design of your diocesan goes upon the presumption that he is perfectly indifferent how you come by "your profession of faith," provided you will give him leave to "enable you to explain the reasonableness and certainty of it." This looks as if more was meant than met the eye; and induces  
a strong

a strong suspicion that the bishop was not without hope of inculcating a little of that holy craft which was used by Demetrius and his workmen, in order to monopolize the making of silver shrines for Diana.

We must not forget that the bishop is head of a college in one of our universities, tho' the recollection of that circumstance will not add to his character for knowledge or veracity. Considering, therefore, that he sustains this public appointment, (and it has been said not without honor to himself) we may be allowed to express the more astonishment how he could gravely say, that "they, who  
" have been educated in an university, have neither wanted  
" the means of information, nor the assistance requisite, to  
" acquire a conviction in the faith and discipline of the  
" church of England." (p. 5.) There are many persons now living, who have been members of both our universities, and who, at this instant, are "of sound memory and understanding," and of unimpeached integrity, who do not remember to have received there any theological instruction whatever.

The bishop very prudently delights to deal in generals,—he speaks of finding "nothing in our articles and liturgy contradictory to the "the general tenor of the scriptures." (p. 5). Without taking upon me to impugn any of these articles, as blasphemy, or as nonsense, he (I may venture to affirm,) would be thought a bold man who should say that the many thousand distinct propositions they contain are, all and every of them, agreeable to the word of God,—if he were not supported by numbers, and those numbers supported by the civil power. Volunteers who enter into the service of the church from conviction are few;—habits of association,---the countenance of names,---the influence of prejudice, and sometimes the bribe of emolument, operate upon the young academic,---as a press warrant on a seafaring man,

man,---and as the one is hurried on board a tender, so the other is driven into the church.

Lest the bishop should have a want of liberality imputed to him, he has made a formal declaration that he " does " not wish to preclude any one from the means of reading " the objections of socinians or infidels against our faith : " (p. 8.) but he has professedly omitted to mention in his list every name and work that may have an unfavourable aspect towards the doctrines of the articles and liturgy.\* This omission has occasioned these supplemental pages to his list from an inferior hand, for he has been so very reserved in telling his students where they may find books which will give them information, that one may suppose it requires more than ordinary discernment to discover them.

All objections to the liturgy are placed to the account either of " an ignorance of its history, and want of " knowledge in the sentiments and language of contemporary writers, or of an eager desire of the popularity " to

\* He mentions indeed (p. 51.) the Racovian catechism, the *Fratres Poloni*, and *Piercii vindiciæ fratrum dissentientium in Angliâ*; but those he is assured are publications sufficiently remote from the ordinary course of reading. Why he has not mentioned the works of Priestley and Lindsey on the one hand, or (if dead authors please him better,) the incomparable treatise of Hopton Haynes lately reprinted, together with the publications of Cardale, and on the other, " Dissent from the church of England fully justified," by Towgood, whose name he is not afraid to produce (p. 40) when he finds him defending infant baptism as a reasonable service? But what can we say, when we find the bishop (p. 12.) objecting to Mosheim and his translator as adverse to the church of England? Why, that the truth of history, as well as of the scripture, must be sacrificed to that said church. His lordship's choosing to trust his young student with Dupin a professed papist, rather than with Mosheim and Maclaine, is sufficiently curious, but perfectly consonant to church—of—England—orthodoxy.



"to be obtained from the interested liberality of our "public prints." (p. 8) Wiser and more learned fathers of our church have acknowledged the justice of many of those objections which the bishop here contemptuously calls "crude cavils." There are those who know much more of the "history of the liturgy, and the sentiments "and language of contemporary writers," than has fallen to the share of William lord bishop of Chester, who differ very widely from him upon all these matters: but it requires neither the learning of his lordship, nor of those who differ from him, to discover that the knowledge of the "history of the liturgy, and of the sentiments and language of contemporary writers," have nothing to do with the inexpediency, the impolicy, the impiety of retaining a liturgy, which even the narrow mind of James the first could discover to be "an ill-said mass, wanting only the liftings."

Who, among the untold number charged with conspiring to "darken the sun by the multitude of arrows "aimed at our religion and establishment," has done more, in proportion to the quantity of his theological writings, to eclipse the light of heaven than this same bishop, in his "two sermons on the sacrament of the Lord's Supper," and in a third, which is, in connection with the former, entitled, "Pardon and sanctification proved to be "privileges annexed to the due use of the Lord's supper, "as a feast on a sacrifice;" and which, but for the "letter"\* addressed to him on that occasion would have remained without expiation, as they would probably have been without notice, to this day?

It is pleasant to observe the bishop repeating the old cant of seeing "those who eat our bread and walk with us in the  
"house

\* See "A Letter to the Rt. Rev. Dr. Wm. Cleaver, lord bishop of Chester, upon the subject of his two sermons," published by Johnson, 1790.

"house of God as friends, distinguished in the lines of the enemy." (p. 8.) This observation always appears in a questionable shape. It is intended to bear down, those who consult the truth and interest of the christian faith, before the interest and emolument of an establishment. But the bishop forgets that in his sacrificing christianity to churchism, he is most eminently one of those "who while they eat our bread and walk with us in the house of God as friends, are distinguishable in the lines of the enemy." And the example of prevarication is most striking in one who leaves defenceless, the genuine gospel of Christ, for the beggarly elements of an human establishment after the solemn declaration at his ordination that he is "determined, out of the scriptures, to instruct the people committed to his charge, and to teach nothing, as required of necessity to eternal salvation, but that which he shall be persuaded may be concluded and proved by the scripture."

Admitting, my lord, that "the early fathers, if carefully examined, are the best witnesses of the doctrines, which obtained in the primitive ages of christianity;" (p. 13.) it is not within the reach of ordinary students to procure their works, nor the fashion of the times to read them.—For the value of their general evidence read Daille;—and for the early opinions concerning Jesus Christ read Dr. Priestley's elaborate and faithful report of their testimony.

Before I conclude, give me leave, gentlemen, to recommend to your perusal "the catalogue of books in divinity" published by the truly learned bishop Watson as an Appendix to his "collection of theological tracts;" and if you will do him the further justice to read his very excellent preface to those volumes, you will be very competent to measure the learning, the judgment, the liberality of your present diocesan, and to determine how far he is disposed to suffer you to do justice to yourselves.

A BEREAN.

Nov. 19, 1791.

SUPPLEMENTAL LIST OF BOOKS.

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I.

PASTORAL DUTIES.

Craig's Sermon on the character and obligations of a minister of the gospel, 8vo. 1764.

N. B. Republished in his *Twenty Discourses*, 3 vols. 12mo. 1775.

Leechman's Sermon on the temper, character, and duty of a minister of the gospel 1741. See *Scotch-Preacher* vol. 2,

II.

BOOKS OF DEVOTION.

Enfield's Prayers for the use of families, 8vo. 3d. edit. 4s.

Headley's Forms of prayer—at the end of his *Plain account*.

Palmer's Prayers for the use of families and persons in private, 12mo. 3d edit. 1789, 3s. bound.

Priestley's Two Discourses on habitual devotion, and on the duty of not living to ourselves, 1s. 6d. 1782.

N. B. Republished in a volume of Discourses, 8vo. 1787.

— Forms of Prayer and other offices, for the use of unitarian societies, 8vo. 1783, 3s. boards.

III. RE-



## III.

## REVEALED RELIGION.

Adams's Essay on Miracles.—Republished in his *Sermons and Tracts*, 8vo. 1777.

Bourn's Discourses on the principles and evidences of natural religion and the christian revelation, vol. 1 and 2.—and on the parables, vol. 3 and 4. 4 vols. 8vo. 1760.

Benson's History of the first planting of the christian religion. 2 vols. 4to. 1735.

—— Reasonableness of the christian religion, as delivered in the scriptures. 2 vols. 3d edit. 1759.

Farmer (Hugh)'s Inquiry into the nature and design of christ's temptation in the wilderness. 3d edit. 8vo. 1776. 3s. 6d.

—— Dissertation on Miracles. 8vo. 1771.

—— Examination on Le Moine's Treatise on Miracles. 8vo. 1772. 1s.

—— Essay on the Demoniacs of the New Testament 8vo. 1778.

—— Letters to Dr. Worthington on the same subject 8vo. 1778.

Gerard's Dissertations on subjects relating to the genius and evidence of christianity. 8vo. 1766.

Jortin's Discourses concerning the truth of the christian religion. 4th edit. 1768.

Lardner's Works. 11 vols. large 8vo. 1788.

Law (Bp)'s Considerations on the theory of religion. 8vo. edit. 178 .

Leland's View of deistical writers, 2 vols. 8vo.

—— on the advantage and necessity of the christian revelation. 2 vols. 8vo. 1768.

Locke's

- Locke's Reasonableness of Christianity, as delivered in the scriptures, and vindications of it. (see 3d vol. of his works (p. 1—272) 4to. 1777.
- Lowman's Dissertation of the civil Government of the Hebrews. 2d. edit. 8vo. 1745.
- Newcome (Bishop)'s Observations on our Lord's conduct as a divine instructor. 4to. 1782.
- Payley's Horæ Paulinæ, or the truth of the scripture history of St. Paul evinced. 8vo. 1790. 6s.
- Priestley's Institutes of natural and revealed religion. 2 vols. 8vo. 2d edit. 1782. 10s. 6d. boards.
- Letters to a philosophical unbeliever. 2 vols. 8vo. 7s. sewed.
- History of the corruptions of christianity. 2 vols. 8vo. 1782. 12s. boards.
- Three defences, including Reply to animadversions in the monthly review,—Remarks addressed to Mr. Badcock,—and Letters to Dr. Horsley. 8vo. 9s. boards.
- Discourse on the resurrection of Jesus. 8vo. 1791. 1s. 6d. sewed.
- Sykes's Two Inquiries into the meaning of the demoniacs in the New Testament. 8vo. 2s. 6d. 1737.
- Brief Discourse concerning the credibility of miracles and revelation. 8vo. 1742. 3s. 6d.
- Two Questions previous to Dr. Middleton's Free Inquiry, impartially considered; viz. What are the grounds upon which the credibility of miracles, in general, is founded? And upon what grounds the miracles of the gospel, in particular, are credible? Two parts. 8vo. 1750 and 1752. 4s.
- Scripture doctrine of the redemption of man by Jesus Christ. 8vo. 1756. 6s.

Wakefield's Remarks on the internal evidences of the christian religion. 8vo. 1789. 2s. 6d.

Watson (Bishop)'s Collection of theological tracts. Six volumes, 8vo. 2d edit. 1791.

——— Apology for christianity, addressed to Edward Gibbon, Esq. 12mo. 1776.

## IV.

## THE SCRIPTURES.

Hare (Bp)'s Difficulties and discouragements which attend the study of the scriptures in the way of private judgment. 11th edit. 8vo. 1779. 1s.

Harwood's New Introduction to the study and knowlege of the New Testament. 2 vols. 8vo. 2d edit. 1773.

Jebb's Short Account of Theological Lectures read at Cambridge. To which is added, A new Harmony of the Gospels.—1st vol, of his works. 8vo. 1787. p. 1—136.

Priestley's Harmony of the Evangelists in Greek. To which are prefixed *Critical Dissertations* in English. 4to. boards. 14s.

——— The same in English, with notes, and an occasional paraphrase for the use of the unlearned. To which are prefixed *Critical Dissertations*, and a *Letter to the bishop of Ossory*. 4to. 1780. 12s.

N. B. The Greek and English Harmony, with the critical Dissertations, complete. 1l. 1s. in boards.

*Translations of the Scriptures.*

Genesis, A new translation of the first five chapters. By Abraham Dawson, M.A. 4to. 1763 and 1772.

——— Exodus, and part of Leviticus.—A new translation by A. Geddes, LL.D. 4to. 1790. 11s. boards.

Exodus.



**Exodus.** A corrected translation, with notes by W. Hopkins, B. A. 4to. 1784. 7s. boards.

**Proverbs.** The Proverbs of Solomon translated from the Hebrew. By B. Hodgson, LL.D. 4to. 1788. 7s. 6d.

**Ecclesiastes.** A philosophical and critical Essay on Ecclesiastes, with a new version, &c. by A. V. Desvoeux, 4to. 1760.

**Ecclesiastes.** A new translation, from the original Hebrew, By B. Hodgson, L.L.D. 4to. 1790.

**Song of Solomon.** By the same. 3s. 6d.

**Isaiah.** A new translation, with preliminary dissertation and notes. By Bishop Lowth. 4to, 2d edit. 1l. 1s.

—— A new translation; with notes supplementary to those of Dr. Lowth, late bishop of London, and containing remarks on many parts of his translation and notes. By Michael Dodson, Esq. 8vo. 1790. 5s.

**Jeremiah and Lamentations.** A new translation, with notes. By Benj. Blaney, B.D. 4to. 1784.

**Ezekiel.** An attempt towards an improved version, metrical arrangement, and an explanation of the prophet Ezekiel. By bishop Newcome.—1788.

**Hosea, Joel &c.** An attempt towards an improved version &c. of the twelve minor prophets. By bishop Newcome. 4to. 1785.

**New Testament,** A translation of, by Gilbert Wakefield, B.A. 3 vols. 8vo. 1791. 1l. 1s.

**New Translation** of those parts only of the New Testament which are wrongly translated in our common version. By the same. 8vo. 1789. 2s. 6d.

**New Translation** of the gospel of St. Matthew, with notes. By the same. 4to. 1781. 10s. 6d. boards.

The

The four gospels, translated from the Greek: with preliminary Dissertations and Notes, critical and explanatory. By George Campbell, D.D. 4to. 2 vols. 1789.

Corinthians. A new translation of the first Epistle to the Corinthians, with paraphrase and notes. See bishop Pearce's Commentary. 4to. 2d vol. p. 197—312.

*Comments and Illustrations of Scripture.*

Illustrations of the Holy Scriptures by notes and explanations of the Old and New Testament. 3 vols. folio. 6th edit. 1759. Printed by Goadby.

Joel, A paraphrase and critical commentary. By Samuel Chandler, 1735.

Gospels. Paraphrase on the four Evangelists. By Samuel Clarke, D.D. 8vo. 11th Edit. 1771.

Free Enquiry into the authenticity of the first and second chapter of St. Matthew's Gospel. By John Williams, LL.D. 8vo. 2d edit. 1789.

Gospels and Acts. A commentary with notes &c. by bishop Pearce. 2 vols. 4to. 1777.

Acts and Epistles. A paraphrase, being a supplement to Dr. Clarke on the Gospels. By Thomas Pyle, M.A. 2 vols. 8vo. 5th edit. 1765.

Romans. A paraphrase and notes &c. By John Taylor, D.D. 4to. 3d edit. 1754.

Romans, 1 and 2 Corinthians, Galatians, Ephesians. A paraphrase and notes. By John Locke, Esq. See his works in 4to. 1777, vol. 3, p. 273—610.

Corinthians. A paraphrase upon the 15th chapter 1 Corinthians, &c. By John Alexander. 4to. 1766.

Galatians,

**Galatians, and Ephesians.** A paraphrase and notes, &c.  
Together with a commentary on the two epistles  
to the Thessalonians. By Samuel Chandler, D.D.  
4to. 1777.

**Philippians, Colossians, Hebrews.** Paraphrase and notes.  
By Mess. Peirce and Hallet. 4to. 2d edit. 1733.

**1 and 2 Thessalonians, 1 and 2 Timothy, Philemon,  
Titus.** A paraphrase and notes on six of the  
epistles of St. Paul. By George Benson, D.D.  
2d edit. 1752.

**Hebrews.** A paraphrase and notes, &c. By A. A. Sykes,  
D.D. 4to. 1755.

**James, 1 and 2 Peter, Jude, and 1, 2, and 3 John.** A pa-  
raphrase and notes on the seven (commonly called)  
"catholic epistles." By George Benson, D.D.  
4to. 2d edit. 1756.

**Revelation.** A paraphrase, with notes. By Thomas Pyle.  
M. A. 8vo. 1735.

———— A paraphrase and notes. By Moses Lowman,  
3d edit. 8vo. 1773.

*Miscellaneous comments and explanations of the scriptures.*

**Bowyer's** Critical conjectures and observations on the New  
Testament. 4to. 3d edit. 1782.

**Commentaries and Essays,** published by the society for pro-  
moting the knowledge of the scriptures. 8vo. 1786  
vol. I.

**Emlyn's Works,** 4th edit. 3 vols. 8vo. 1746.

**Hallet's Notes and Discourses** on several texts of scripture.  
3 vols. 8vo. 1729, &c.

**Harmer's Observations** on divers passages of scripture,—  
extracted from books of voyages and travels.  
4 vols. 8vo. 1776 and 1787.

Porson's



Porson's Letter to Travis on the three heavenly witnesses.

8vo. 1790.

Theological Repository. 6 vols. 8vo. 1769—1788.

Wakefield's Silva Critica. 8vo. 2 parts, 1789 and 1790.

v.

DOCTRINES.

*Unity of God—Person of Christ—Atonement—Original Sin.*

Abauzit's Miscellanies on historical, theological, and critical subjects. Translated by Dr. Harwood. 8vo. 1774.

Cardale's True Doctrine of the New Testament. 8vo. 2d edit. 1771. 5s.

——— Comment on Christ's Prayer. John xvii.—8vo. 1772. 2s.

——— Treatise on the application of certain terms and epithets to Jesus Christ. 8vo. 1774. 1s. 6d.

——— Enquiry whether we have any scripture warrant to address Christ. 8vo. 1776. 1s.

Clayton (Bishop)'s Essay on Spirit. 8vo. 2d edit. 1752. 2s. 6d.

Christie's Discourses on the divine unity. 12mo. 2d edit. 1790.

Doctrines of a trinity and the incarnation of God examined upon the principles of reason and common sense. 8vo. 1772.

Evanston's Letter to (Dr. Hurd) bishop of Lichfield and Coventry. 8vo. 1777.

Graham's Doctrine of atonement briefly considered. 8vo. 1772.

Haynes's Scripture account of the attributes and worship of God: and the character and offices of Jesus Christ. 8vo. 2d edit. 1790.

Hopkins's

Hopkins's Appeal to the common sense of all christian people, &c. with memoirs of the author. 3d edit. 1787.

——— Trinitarian controversy reviewed; or a Defence of the appeal, &c. 8vo. 1760.

Lindsey's Apology on resigning the vicarage of Catterick. 8vo. 4th edition.

——— Sequel to the Apology. 8vo. 1776.

——— Two Dissertations on the preface to St. John's Gospel; and on praying to Jesus Christ. 8vo. 1779.

——— Catechist. 12mo. 1781.

——— Historical view of the unitarian doctrine and worship. 8vo. 1783.

——— Examination of Robinson's Plea for the divinity of Christ. 8vo. 1785.

——— Vindiciæ Priestleianæ; An address to the students of Oxford and Cambridge. 8vo. 1788.

——— Second Address. 8vo. 1790.

Priestley's Appeal to the serious professors of christianity, with the trial of Mr. Elwall.

—Familiar Illustration of certain passages of scripture, and General View for the arguments for the unity of God.

N. B. Printed in one volume by the Unitarian Society. 1791.

——— Defence of Unitarianism for 1786, 1787, 1788, and 1789. 8vo. Three parts. 9s.

——— History of early opinions concerning Jesus Christ. 4 vols. 8vo. 1786. 1l. 4s.

Taylor (H.)'s Apology of Benjamin Ben Mordecai. 2 vols. 8vo. 2d edit. 1784.

——— Thoughts on the nature of the Grand Apostacy. 8vo. 1781.

Taylor

Taylor (H)'s Farther thoughts on the same: 8vo. 1783.

——— Considerations on ancient and modern creeds. 8vo  
1788.

Wakefield's Enquiry into the opinions of the christian  
writers of the three first centuries, concerning  
the person of Christ. 8vo. 1784.

VI.

THE LORD'S SUPPER.

Bell's Attempt to ascertain and illustrate the authority, na-  
ture, and design of the institution of Christ, com-  
monly called the communion, and the Lord's  
supper, 2d edit. 8vv. 1781.

——— Enquiry whether any doctrine relating to the nature  
and effects of the Lord's supper can be justly founded  
on the discourse of our Lord recorded in sixth chapter  
of the gospel of St. John. ---Being a supplement to  
the preceding treatise. 8vo. 1790.

——— Practical enquiry into the authority, nature, and  
design of the Lord's supper; as they are explained  
in the New Testament. 12mo. 3d edit. 1791. 4d.

N. B. If the candid reader should wish to see the presen  
bishop of Chester's sentiments upon the subject, and  
the just value of them, he may read the following  
tracts.

Bishop Cleaver's Two Sermons preached at Oxford,  
25 Nov. 1787. 2d edit. 1790. 1s.

A Letter to the Rt. Rev. Dr. William Cleaver, lord bishop  
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comprehending also a vindication of the late bishop  
Hoadly. 8vo. 1790. 1s.

and

Bishop Cleaver's Sermon preached at Oxford, 28th of  
Nov. 1790, entitled, Pardon and sanctification  
proved



proved to be the privileges annexed to the due use of the Lord's supper as a feast on a sacrifice. 8vo. 1791. 1s.

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Bishop Hoadly's Plain account of the nature and end of the sacrament of the Lord's supper, 8vo.

The rational christian's assistant to the worthy receiving of of the Lord's supper. (Being an abridgment of Bishop Hoadly's Plain account.) 2d edit. 12mo 1774. 4d.

Bishop Pearce's Two letters to Dr. Waterland upon the Eucharist. (See 2d vol. of his commentary, p. 401--452.

Sykes's Rational communicant: or a plain account of the nature, ends, and benefits of the sacrament of the Lord's supper. Suited to the meanest capacity. 12mo. 7th edit. 1783. 4d.

VII.

CONFIRMATION.

Adams's Pastoral advice to young persons before confirmation. 12mo. 2d.---(See his Sermons and Tracts, 8vo. 1777. p. 353---376.

Bishop Watson's Address to young persons after confirmation. 8vo. 1789. 1s.

VIII.

SERMONS.

Balguy (John)'s Sermons. 8vo. 2 vols. 1749.

Clarke (Dr. Samuel)'s Sermons. 10 vols. 8 vo.

Delany's Sermons, 8vo.

Foster's Sermons. 4 vols. 8vo.

Holland's Sermons, 2 vols. 8vo. 1754.

Ibbot's Discourses, 2 vols. 8vo. 1776.

Kippis's

- Kippis's Sermons. 8vo. 1791.  
 Jortin's Sermons. 7 vols. 8vo.  
 Price's Sermons. 8vo. 1788.  
 Priestley's Discourses. 8vo. 1787.  
 Pyle's Sermons, 3 vols. 8vo.  
 Scotch Preacher. 3 vols. 12mo. 1776---1779.  
 Walker (George)'s Sermons. 8vo. 1790.

## IX.

## ECCLESIASTICAL HISTORY.

- Calamy's Abridgment of Baxter's Life and times ; and  
 continuation. 4 vols. 8vo. 1713, &c.  
 Gregory's History of the christian church, 2 vols. 8vo. 1790.  
 Jortin's Remarks on Ecclef. Hist. 5 vols. 8vo.  
 Mosheim's Ecclef. Hist. by Maclaine, 5 vols. 8vo.  
 Neal's History of the puritans. 4 vols. 8vo. 1732. or 2  
 vols. 4to. 1754.  
 Palmer's Nonconformists Memorial. 2 vols. 8vo. 1775.  
 Priestley's General History of the christian church. 2 vols.  
 8vo. 1790.

## X.

## CHURCH OF ENGLAND.

- Confessional. 3d edit. 8vo. 1770.  
 Occasional Remarks upon some late strictures on the con-  
 fessional. 2 parts. 8vo. 1768 and 1769.  
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 Peirce's Vindication of the dissenters, in answer to Dr.  
 Nichols. 8vo. 1717.

## XI: CREEDS

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## CREEDS, ARTICLES AND LITURGY.

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## XII.

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Collection of occasional papers. 3 vols. 8vo. 1716. 6s.

N. B. Which " though seemingly almost out of date, well deserve a new edition." See Bp. Law's Considerations. 7th edit. p. 169 and 170. note.

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